Magazine of Majlis Ansarullah UK

ANSARUDDIN

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عِبَادِيَ الصّٰلِحُوْنَ





Annual Ijtema 2024, Majlis Ansarullah UK



Ameer Sahib giving prize to Dr. Azhar Siddique Sahib



Inaugural Session



Panel Discussion: Humanitarian Projects of Majlis Ansarullah UK


Registration

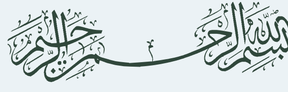




Some Glimpses of Academic Competitions







ANSARUDDIN

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اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly promise that I shall endeavour till the end of my life for the consolidation and propagation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilāfat Ahmadiyya. Insha'Allah

Sadr Majlis Ansarullah
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Selected Verses from THE HOLY QURAN



بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ
يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ
لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۳ وَّ اٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ وَ هُوَ
الْعَزِيْزُ الْحَكِيْمُ ۴ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو
الْفَضْلِ الْعَظِيْمِ ۵

In the name of Allah, the Gracious, the Merciful.

He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

And among others from among them who have not yet joined them. He is the Mighty, the Wise.

That is Allah’s grace; He bestows it on whom He pleases; and Allah is the Master of immense grace.

[Al-Jumu`ah, 62:3-5]

Selected Saying of the Holy Prophet ﷺ

Hadith

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

عَنْ اَبِي هُرَيْرَةَ، رَضِیَ اللهُ عَنْهُ قَالَ كُنَّا جُلُوْسًا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاُنْزِلَتْ عَلَيْهِ سُوْرَةُ الْجُمُعَةِ {وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ} قَالَ قُلْتُ مَنْ هُمْ يَا رَسُولَ اللهِ ؟ فَلَمْ يُرَاجِعْهُ حَتّٰى سَأَلَ ثَلَاثًا، وَفِينَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَهٗ عَلٰى سَلْمَانَ ثُمَّ قَالَ "لَوْ كَانَ الْاِيْمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ-اَوْ رَجُلٌ-مِنْ هٰٓؤُلَآءِ".

Hazrat Abu Hurairah ؓ narrates: "One Day we were sitting with the Holy Prophet ﷺ when Surah Jumuʻah was revealed. I asked the Holy Prophet ﷺ, "Who are the people to whom the words And among others from among them who have not yet joined them, refer. Salman the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Salman and said, "If Faith were to go up to the Pleiades, a man from these would surely find it" "

[Sahih-ul-Bukhari 4897, Kitabut Tafseer, Chapter Tafseer Surat-ul-Jumu'ah]



Selected Writings of

the Promised Messiah & Mahdi

Hazrat Mirza Ghulam Ahmad عليه السلام

The Promised Messiah عليه السلام wrote:

"I have publicly proclaimed that God has revealed to me that the real Promised Messiah who is also the Mahdi, tidings of whose appearance are to be found in the Bible and the Holy Quran and whose coming is also promised in the Ahadith is none other than myself. However, I have come without a sword or a gun; God has commanded me that with meek and gentle humility and peace I should invite people to God Who is True, Eternal and Immutable and is the Most Holy, All-Knowing, Ever-Merciful, and Just. I alone am the light of this age of darkness. He who follows me will be saved from falling into the pits prepared by the Devil for those who walk in the dark. I have been sent by God to lead the world in humility and peace to the True God, and to re-establish the reign of moral values in Islam. God has provided me with heavenly signs for the satisfaction of seekers after truth, and has shown miracles in my support."

[Jesus in India, pages : 12-13]

Sayings of His Holiness,

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V ايده الله تعالیٰ بنصره العزيز



An Excerpt from the Friday Sermon
Delivered on March 24, 2023

Hazrat Mirza Masroor Ahmad (aba) said:

Alas, if only the opponents would read the books of the Promised Messiah(as) and witness God Almighty's help and signs in his support. As I have mentioned, these signs cannot be summarised in [a few] pages, but require many books. [The opponents] should realise the need of the time. In fact, given the circumstances of our current time, the scholars who raise allegations, admit themselves that this era necessitates a reformer and a guide. However, they not only reject the one who was sent by God Almighty, but continue to misguide the Muslim population.

The heavenly signs were fulfilled and the prophecies of the Holy Prophet (sa) were fulfilled, yet despite all this, it is their misfortune that they fail to reflect upon this. If the Muslims today realise this truth, that the Messiah and Imam Mahdi whose advent was to take place has indeed appeared and that he is the true lover and servant of the Holy Prophet(sa) and to enter his bai'at is imperative owing to the instruction of the Holy Prophet (sa) and if the Muslims enter his bai'at with utmost loyalty, then they will be able to establish their superiority in the world. If they accept the Promised Messiah (as) they will be able to become the recipients of Allah the Almighty's blessings, otherwise, their condition will remain dire as it is. May Allah the Almighty grant them wisdom and understanding.

(Friday Sermon, 24 March 2023)

Hymns and Preaching of Truth

Translation of an Urdu poem by
Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, عليه السلام
Founder of the Ahmadiyya Muslim Community.

O God, O Helper in exigencies, Overlooker of faults and All-Powerful! O my Beloved, my Benefactor, my Sustainer!	اَے خدا اَے کارساز و عیب پوش و کردگار اَے مرے پیارے مرے محسن مرے پروردگار
You saved me from the ill-thinking deniers by testifying on my behalf Yourself, With one strike You vanquished and humiliated the enemy.	بدگمانوں سے بچایا مجھ کو خود بن کر گواہ کر دیا دشمن کو اِک حملہ سے مغلوب اور خوار
I would have died and become dust had it not been for Your grace, And then who knows where this dust would have been thrown away?	میں تو مر کر خاک ہوتا گر نہ ہوتا تیرا لطف پھر خدا جانے کہاں یہ پھینک دی جاتی غبار
You made the heaven a witness for me, The moon and sun became dark and obscure for my sake.	آسماں میرے لئے تو نے بنایا اِک گواہ چاند اور سورج ہوئے میرے لئے تاریک و تار
You even sent the plague for my help, To fulfil those Signs which are the basis of truth	تو نے طاعوں کو بھی بھیجا میری نُصرت کے لئے تا وہ پورے ہوں نشاں جو ہیں سچائی کا مدار
I, too, am a Sign from among your Signs in the world, Whom you have made the pride of the nation and the Faith.	مَیں بھی ہوں تیرے نشانوں سے جہاں میں اک نشان جس کو تو نے کر دیا ہے قوم و دیں کا افتخار

[Barahin-e-Ahmadiyya, part 5, p.155-158]



History of Majlis Ansarullah UK

(Part 3)

(Shakil Ahmad Butt, Incharge History Project/ Naib Sadr Ansarullah UK)

These are some preliminary information on matters concerning Ansarullah UK.

Brief Report of Majalis Bairoon

Before 1989, the head office of Ansarullah was in Rabwah and the president of Majlis Ansarullah Markazia, was also responsible for the establishment, awareness and training of the Majalis and the organization of Ansar spread outside Pakistan, all around the world, the establishment of Majlis Ansarullah, the appointment of officials. And the proper execution of organizational affairs came under his purview.

The President of each era made tireless efforts for the organization of Majlis Ansarullah Bairoon (outside Pakistan) according to their own circumstances. A valuable and useful increase in these efforts took place during the presidency of Hazrat Sahibzada Mirza Tahir Ahmad Sahib. Hazrat Sahibzada Sahib reviewed the performance of Majlis Bairoon and set a target for its increase.

The Qiadat Majalis Bairoon reorganized the Majlis in the light of the instructions and guidance of the Honorable President, corresponded with them and obliged them to send their monthly and annual performance reports regularly to the President in Pakistan. In this way, there were effects of improvement in the work.

A significant increase in the performance of Majalis Bairoon took place in 1981 when, on the request of the President, Syedna Hazrat Khalifatul Masih III (May Allah have mercy on him) granted permission to the Naib Sadr to visit foreign countries.

Chaudhry Hameedullah Sahib Naib Sadar visited nine countries in a short period of two months and tried to improve the situation by reviewing the organization and performance of the Majlis. The detailed history of this visit has been recorded in Volume II of Histrory of Ansarallah. After Hazrat Sahibzada Mirza Tahir Ahmad Sahib, this series of developments continued during the presidency of Chaudhry Hameedullah Sahib.

The following three issues should be kept in mind in connection with Majalis Bairoon.

1- Sayyidna Hazrat Khalifatul Masih III رَحِمَهُ ٱللَّٰهُ approved this rule in 1979 that "the missionary in charge of a country outside Pakistan will be the vice president of Majlis Ansarallah in that country".

2- Syedna Hazrat Khalifatul Masih IV رَحِمَهُ ٱللَّٰهُ established a committee in 1984, which was given the task that for last few years Mubaligh in charge outside Pakistan (who was also the vice president of the country for Ansarullah and Khudam-ul-Ahmadiyya), are no more working as The Amir of the country, but some other members have been appointed Amir, so the committee should consider and submit a report that the Amir should be appointed as the vice-president of a auxillary organization or the Mubaligh in charge in that country. Or any other way should be adopted. On the report of the committee, Huzoor-e-Anwar approved the removal of the position of Vice President of the country from Majlis Ansarullah outside Pakistan.

So there were changes in the relevant rules which came into effect on December 5, 1987 as part of the Constitution.

3- Syedna Hazrat Khalifatul Masih IV رَحِمَهُ ٱللَّٰهُ in

November 1989 issued the system of presidency for Majlis Ansarullah in each country, like other organizations, thus now the Ansar of each country are performing their duties under separate supervision. (Tareekh Ansarullah Pakistan Vol. 3 Page 941-942)

Presidency system in each country for further maturity in Auxiliary Organizations

Hazrat Mirza Tahir Ahmad Khalifatul Masih IV رَحِمَہُ اللّٰہ, announced in his Friday sermon on November 3, 1989:

"In the future, the presidents of each country's Auxiliary Organizations will be directly accountable to the Khalifa." He further said: "Today I would like to announce about this change. Change in the system does not mean that the system of Khuddam ul Ahmadiyya as a system are being changed, only the change in the system of communication is meant. The decision is that from now on, just as the President of Khuddam ul Ahmadiyya Pakistan is also a member of the Anjuman and like the rest of the Naziran, he is directly answerable to the Khalifa and takes instructions from him and puts his problems before him, so the rest of the world. The presidents of Majlis Khudam-ul-Ahmadiyyah should also be directly linked to the Khalifa".

He also said that: "The Majalis of all countries will send direct reports to the Khalifa" from now on, so through today's sermon, I declare that from now on, the Auxiliary Organizations of all countries will have presidents in the same way as there are Presidents of the Auxiliary Organizations of Pakistan and they will send their final reports directly to Khalifa e Waqt in the same way as the Presidents of Pakistan send their reports. I have thought that there are many things that we have to do in the world now, in which there is a need to make these organizations alive and active all over the world and they need to make their communication with their Ameer better So that there should be no question of direction.

He also said that: "Heads of Auxiliary Organization outside Pakistan will be called Sadr Majlis from now on." In other words, in England, the president of Majlis Khudam-ul-Ahmadiyya England, the president of Majlis Ansarullah England, and the president of Majlis Lajna Ima'illah England, and the situation will be the same in the rest of the world.

Constitution

Every organization or institution needs a constitution to effectively fulfill its mandated objectives. Without it, the work remains incoherent and fruitless. In view of this need, when the organization of Ansarullah was established in 1940 under the direction of Hazrat Ameerul Momineen Khalifatul Masih II رضی اللہ عنہ, then president (Hazrat Maulvi Sher Ali Sahib رضی اللہ عنہ) and the Qaideen, with the support of Hazrat Sahibzada Mirza Bashir Ahmad Sahib رضی اللہ عنہ compiled some principles and rules as Constitution and got their approval from Hazrat Amirul Momineen. It was published for the first time in 1959 under the name of Constitution. Later, the amendments made from time to time were incorporated in the subsequent editions of the constitution.

When Majalis started establishing in foreign countries, they also needed a constitution. Therefore, it was decided to publish its English translation first. The work of translation was done by Maulavi Ahmad Hassan Sahib, Registrar Peshawar University and Professor Habibullah Khan M.Sc. After revision it was published in 1968. A second English edition was published in 1969.

(Tareekh Ansarullah Pakistan Vol.1 Page 308-309)

In 1996 under Majlis Ansarullah United Kingdom, the constitution was published during the presidency of Dr Iftikhar Ahmed Ayyaz Sahib.

Then in 2017 during the presidency of Dr Ch Ijaz ur Rehman sahib, Majlis Ansarullah UK published the consitution again including some changes.

Link of History Website:
https://history.ansar.org.uk/

RIGHTEOUS SERVANTS

By Belaid Abdessalam Jheengoor
Majlis: Surbiton, Masroor Region

Part 2/2

(This Essay achieved first position in Annual Essay Writing Competition 2024, conducted by Qiadat Taleem, Majlis Ansarullah UK. Some parts of the essay are published with necessary editing.)

DEEDS OF THE RIGHTEOUS SERVANTS

In Surah Al-Fatihah Ch.1:V.6, we pray 'Guide us in the right path' and in the next verse the prayer has been further advanced by the following words 'the path of those on whom Thou hast bestowed Thy blessings'.

Attributes of the Righteous Servants, in Ch.4:V.70 the favoured ones are divided into four classes, with the Prophets at the higher end and the righteous at the other end. Therefore, believers are encouraged to progress beyond merely following the right path, inspired by historical examples of divine favour, and to aspire to join the ranks of those specially blessed.

Who are the Righteous?

The Promised Messiah عليه السلام said:

"Who are righteous—that is to say, who do not tell lies, do not wrong anyone, do not calumniate anyone, do not persecute people by cheating, deceiving, and dishonest dealing, and eschew every vice and adhere to truth and justice. And fearing God, they treat His servants with sympathy, goodwill and goodness, and are true well-wishers of mankind. They are not inspired by beastliness, wrongdoing and evil, and are ever ready to behave virtuously towards everyone." [Tadhkirah, 29 June 1903, Page 647]

"Moreover, ……. Allah is with those who adopt righteousness, that is, with respect, modesty and fear of Allah, they forsake even those ways of thinking which can be suspected as sinfulness and disobedience and do not take any daring step, but are fearful when they conceive of carrying out any action or word; and Allah is with those who are sincere in their devotion to Him and do good deeds to His servants. He is the Strong, the Mighty. He is Supreme over everything, but most people know it not……..” [Tadhkirah, 29 June 1903 Page 665 - 666]

"The fourth station is of one who has attained to the rank of the Righteous, i.e. a Salih. These people are ones who have been cleansed of their foul elements, and their hearts have become clean. It is an obvious fact that until the foul elements in the body are dispelled and so long as one's disposition is unwell, even the taste in one's tongue is spoiled and seems bitter. However, when a state of salahiyyat prevails in the body, i.e. when it is healthy and well, it is then that the proper taste of everything is experienced, and the disposition is in a state of pleasure, comfort, energy and alertness." [Malfuzat, Volume II, Page 130]

A Righteous Person and One Who Does Good

"The word muttaqi means 'one who fears.' One aspect relates to the renouncing of evil and the other aspect is to perform good. The word muttaqi implies the abandonment of evil, while the word muhsin alludes to the doing of good. I have read an anecdote in this regard…… Therefore, the task of a 'righteous person' or muttaqi is to refrain from evil deeds. The stage which comes after this is to perform good, which has been conveyed in the verse just mentioned through the word muhsinun (i.e. for a person to do good). Man becomes truly pious when he refrains from evil deeds and then reflects over the acts of virtue that he has done." [Malfuzat Volume IPage 186]

Aspects of Righteousness

“There are many aspects of righteousness. To abstain from arrogance, conceit and unlawful wealth and to safeguard oneself from immorality is also righteousness. Even the enemies of those who demonstrate exemplary morals are turned into friends. Allah Almighty states:

‘Repel evil with that which is best.’ (Ch.23:V.97)

Now contemplate, what does this guidance teach? The will of Allah Almighty in this injunction is that if an opponent uses abusive language, one ought not to respond in kind, but rather ought to demonstrate patience.” [Malfuzat, Volume I, Page 77]

Elements of Righteousness

“There are many elements in righteousness. It is righteousness to avoid pride and self-esteem and to refrain from unlawful acquisition and ill manners. A person who displays courtesy and good manners converts his enemies into friends.

To become truly righteous, it is necessary that a person utterly abandons such outstanding vices as adultery, theft, trespass, hypocrisy, self-esteem, scorn of fellow beings, miserliness, should eschew all low morals and should make progress in high moral values. He should behave towards his fellow beings with politeness, courtesy and sympathy and should cultivate true fidelity and sincerity towards God Almighty. He should constantly seek occasions of beneficent service. He who combines all these qualities in himself is alone righteous. The possession of any one of these qualities would not entitle a person to be accounted righteous unless he possesses collectively all of them.

Blessed is the one who adopts righteousness in a time of success and prosperity and most unfortunate is one who does not turn to righteousness after stumbling.

Righteousness means that one must be mindful even of the smallest details of the Divine trusts and covenants and also of all the trusts and covenants of one’s fellow beings, as far as it may be possible. That is, one must try to fulfil, to the best of one’s ability, all the requirements in their minutest details.

Righteousness is an essential condition for heavenly learning and for acquiring knowledge of the mysteries of the Holy Qur’an.” [The Essence of Islam Volume II Page 347 to 351]

Illustrious Examples of Righteous Servants

As narrated by the Promised Messiah عليه السلام:

Imam Husayn رضي الله عنه

An incident narrated about Imam Husayn رضي الله عنه highlights three key virtues: suppressing anger, pardoning others, and doing good. When a servant accidentally spilled tea on Imam Husayn رضي الله عنه and reminded him of the Quranic verse about suppressing anger, the Imam immediately did so. The servant then quoted the verse about pardoning others, and Imam Husayn رضي الله عنه pardoned him. Finally, when the servant mentioned that Allah loves those who do good, Imam Husayn رضي الله عنه freed the servant, exemplifying the highest moral conduct by turning a moment of inconvenience into an act of kindness and mercy. [Malfuzat Volume 1 Page 186]

Salah-ud-Din Yusuf ibn Ayyub

“Salah-ud-Din was blessed with good fortune. He also observed Salat [obligatory Prayers] regularly. Therefore, God Almighty also helped him and conferred victory upon him in the most difficult of times and during the attacks of his opponents. The fact is that when a nation becomes corrupt and, turning away from God, leans towards the world and drowns itself in foul deeds, sin, and transgression, Allah the Exalted gives another nation dominion upon it by His own design.” [Malfuzat Volume 10 Page 239]

REWARDS FOR THE RIGHTEOUS

Abandon Self-conceit to Attain Divine Blessings – The Promised Messiah and Imam Mahdi عليه السلام

“Look at those who have been lost to themselves,

And love the Word of God with all their heart and soul.

They care not for their name, their honour, and their prestige,

They have fallen in love with God and are totally

oblivious of their personal honour.

Having negated their being, they have become united with the Beloved,

In order to witness His countenance, they care not for their honour and prestige.

On seeing them one is reminded of God,

For they are counted as Righteous in the sight of the Magnificent God."

[Selected Poems of the Promised Messiah عليه السلام, Persian with English Translation Page 83]

Holy Quran

The ultimate reward for the Righteous is the pleasure of Allah Almighty – the Soul at Rest Nafsi Mutma'innah.

'And you, O soul at peace! Return to your Lord well pleased with Him and He well pleased with you. So enter you among My chosen servants, And enter you My Garden.' (Ch.89:V28-31)

"That is, O soul at rest that has found comfort in God return to thy Lord, thou well pleased with Him and He well pleased with you. Now join My chosen servants and enter My garden. This is the stage when the soul of a person being delivered from all weaknesses is filled with spiritual powers and establishes a relationship with God Almighty without Whose support it cannot exist." [The Philosophy of the Teachings of Islam Page 6 - 7]

Further the Holy Quran states in relation to the Righteous:

'Allah is well pleased with them, and they are well pleased with Him.' (Ch.5:V.120)

That is, they are the souls that have attained salvation - the nearness of Allah Almighty.

Ahadith

The Holy Prophet ﷺ said, 'Truly, Allah loves the servant of His who is Righteous, content, and unknown'. [Sahih Muslim]

On the authority of Abu Hurairah رضي الله عنه, who said that the Messenger of Allah ﷺ said: 'Allah said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him.' [Sahih al-Bukhari]

The Promised Messiah عليه السلام writes:

"Allah the Exalted states that through voluntary worship a friend of Mine attains such nearness to Me that I become the ears with which he hears, I become the eyes with which he sees, I become the hands with which he grasps, I become the feet with which he walks. When he asks of Me, I grant him his wish and when he seeks My refuge, I grant him refuge." (Sahih al-Bukhari) [Malfuzat Volume I Page 11]

"Another Hadith declares that when anyone attacks a friend of God, He pounces upon him with the fierceness with which a tigress pounces upon one who seeks to deprive it of its young."

[The Essence of Islam Volume II Page 347 to 351]

Writings of the Promised Messiah عليه السلام

The Blessings of Righteousness

"We should always appraise the degree to which we have progressed in righteousness and piety. The criterion for this is the Quran. From among the hallmarks of the righteous, one sign manifested by Allah the Exalted in favour of a pious one is that He frees them from the unpleasant things of this world and Himself becomes the Guardian of their affairs. Allah the Exalted states:

'And he who fears Allah — He will' make for him a way out and will provide for him from where he expects not.' (Ch.65:V.3-4)

Allah the Exalted delivers a person who fears Him from any affliction that may befall him and grants him provision from where he expects not." [Malfuzat Volume I Page 10 - 11]

The Righteous Receive Glad Tidings in this Very World

"A righteous person enjoys another promise as well:

'For them are glad tidings in the present life and also in the Hereafter—there is no changing the words of Allah—that indeed is the supreme triumph.' (Ch.10:V.65)

Those who are righteous receive glad tidings in this very world by means of true dreams. In fact, even more so than this, they begin to experience visions and receive revelations; they are so honoured as to experience converse with Allah. Despite being human, they are able to see the angels, as is stated:

'Our Lord is Allah,' and then show steadfastness, the angels descend upon them, saying: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised.' (Ch.41:V.31)

In other words, at a time of trial such people demonstrate through practice that they have fulfilled the promise they earlier made to God by word of mouth." [Malfuzat Volume I Page 14]

A Righteous One Beholds the Hereafter in the Present Life

"So, one bounty that the saints are blessed with is that they see the angels of God. The life of the hereafter is based completely on faith. However, a righteous person beholds the hereafter in the present life. It is in this very life that they find and witness God, and He speaks with them. So, if a person is not blessed with such a state of affairs, his death and passing on from this world is not a promising prospect. A certain saint is reported to have said that a person who has not been blessed to experience even one true dream all their life is to be met with a perilous end. The Quran also says that this is the hallmark of a believer. Take heed! One who does not possess this sign is bereft of righteousness. So, we all ought to pray that this condition is fulfilled in us. May Allah the Exalted bless us with the grace of revelation, dreams and visions. For these are characteristic of a believer, and thus, should exist in us." [Malfuzat Volume IPage 17]

A Virtuous Servant

"This demonstrates that in order to perform good deeds, a muttaqi suffers travail. When this state passes, a seeker of God becomes a virtuous servant. The element of difficulty vanishes, and a salih (i.e. a virtuous person) begins to naturally and inherently perform virtue. They enter an abode of security, which is safe from all danger and all their battles against their selfish desires come to an end. Such a person finds refuge from all forms of peril. Our Perfect Guide, peace and blessings of Allah be upon him, alludes to this very fact when he states: 'Satan dwells within all, but my Satan has become a Muslim'." [Malfuzat Volume IPage 20]

Righteousness Fills Others with Awe

"The truth is that righteousness fills others with awe as well and God Almighty does not waste those who are pious. Syed Abdul-Qadir Jilani رَحِمَهُ ٱللَّٰهُ was an illustrious saint who had a very pure soul.

Syed Abdul-Qadir Jilani رَحِمَهُ ٱللَّٰهُ states that the first people who repented on his hand were thieves. This is why Allah the Exalted states:

'O ye who believe! Be steadfast.' (Ch.3:V.201)

Patience begins as a speck and then takes on the form of a large circle which ultimately encompasses all to the extent that it even transforms the wicked." [Malfuzat Volume I Page 76 - 77]

OUR RESPONSIBILITIES AS AHMADI MUSLIMS

We. as Ahmadi Muslims. are fortunate to have accepted the Promised Messiah عَلَيْهِ ٱلسَّلَامُ and the Institution of Khilafat, yet this privilege comes with significant responsibilities.

Responsibilities of the Community of the Promised Messiah عَلَيْهِ ٱلسَّلَامُ

"The Promised Messiah عَلَيْهِ ٱلسَّلَامُ said in a heartfelt manner:

"Yesterday (i.e. on 22 June 1899), I received the revelation many times that your Community should become righteous and if you tread the subtle ways of righteousness, then God will be with you."

The Promised Messiah عَلَيْهِ ٱلسَّلَامُ said: "It grieves my heart immensely when I ask myself what I am to do so my Community may adopt true righteousness and purity?"

Then, the Promised Messiah عَلَيْهِ ٱلسَّلَامُ said: "I pray so profusely that sometimes whilst engaged in prayer, I am overcome by weakness, and on certain occasions I begin to feel a loss of consciousness and feel like I may even die."

The Promised Messiah عَلَيْهِ ٱلسَّلَامُ also said: "Until a

community becomes righteous in the sight of God, it can never receive divine succour."

The Promised Messiah عليه السلام said: "Righteousness is the essence of the teachings found in all divine scriptures—the Torah and the Gospel etc. The Holy Quran has expressed in a single word the greatest means by which one can act according to the will of God Almighty and attain His ultimate pleasure." [Malfuzat Volume II Page 23]

"The Promised Messiah عليه السلام said: I deem it most appropriate, in the best interest of my Community, to advise them on righteousness, because a sensible person obviously knows that nothing pleases Allah the Exalted more than piety. Allah Almighty states:

'Verily, Allah is with those who are righteous and those who do good.' (Ch.16:V129)

It is particularly incumbent upon my Community to adopt righteousness, especially in view of the fact that they associate themselves with and swear allegiance to a man who claims to be divinely commissioned. In this way, they shall be delivered from any of the diverse forms of malice, rancour, associating partners with God, and worldly attachment that may plague them." [Malfuzat Volume I Page 9]

Our obligations in the current precarious situation of the world

So, we as Ahmadi Muslims have important obligations in the current precarious situation of the world, we must focus our attention on three key actions:

1. Prayers.

Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز has urged us to pray:

'I have been reminding everyone to pray for the people of Palestine…... Everyone should continue praying'. [Friday Sermon 3 November 2023]

2. Obey Khalifat-ul Masih and fulfil our pledge.

We must try our utmost to fulfill the pledge taken with Khalifatul Masih V ايده الله تعالى بنصره العزيز at last year's Ijtema: We swear by Allah to spread Islam Ahmadiyyat and the Holy Prophet's ﷺ name worldwide. We will dedicate our lives to Allah's service, willing to sacrifice anything for this cause. We pledge to protect Khilafat, urging our progeny to stay attached to it, ensuring the continued propagation of Islam and the elevation of the Holy Prophet's flag above all others until the end of time.

3. Spread the message of Islam Ahmadiyyat (True Islam) through various tabligh i.e outreach activities.

Each and every Ahmadi Muslim has the important duty to spread the message of Islam Ahmadiyyat, the True Islam. We must strive to fulfil the desire of the Promised Messiah عليه السلام:

"If it were within my power, I would have desired to go from door to door like beggars and propagate the True Religion of Allah and thereby rescue humanity from polytheism (Shirk) and disbelief (Kufr). If Allah would grant me the knowledge of the English language, I would personally embark on preaching (Tabligh) expeditions and spend my entire life in this pursuit even if I were to die in this cause." [Malfuzat Vol 3 P.90 (Edition 2016)]

We offer our humble prayers

May Allah the Almighty stop the atrocities against the Palestinians

and very soon restore the Holy Land to His Righteous Servants.

May Allah enable the Muslims to recognise and accept the Imam of the Age

and unite the Ummah at the hands of Hazrat Khalifatul Masih.

Instead of raising slogans for Salahuddin, may the Palestinians raise the slogan

"We are with you, O Masroor".

May we raise the flag of the Holy Prophet (saw) higher than all flags.

Ameen. Thumma Ameen!



Majlis Ansarullah UK National Ijtema

27-28-29 September 2024

Report by Jalal ud Deen, Qaid Isha'at

The Majlis Ansarullah UK National Ijtema 2024 was a spiritually enriching event held near Hadeeqatul Mehdi in Kingsley, UK. Despite challenging weather conditions, with rain and muddy fields, the event successfully brought together over 4000 attendees under the theme "My Righteous Servants". This theme underscored the significance of righteousness, service, and the guiding role of Khilafat in the lives of Ansarullah.



The Ijtema opened with an inspiring address by Rafiq Ahmad Hayat Sahib, Ameer Jamaat UK, who highlighted the responsibilities of Ansarullah as upholders of Islamic values and stewards of righteousness. His speech reminded members of their duty to be role models within their communities, living as exemplars of faith.

Following his address, members collectively pledged to propagate Islam, led by Usman Ahmad Sahib, Ibrahim Ikhlaf Sahib, and Waseem Ahmad Fazal Sahib, reinforcing their commitment to the peaceful message of Islam.

In the evening, a Mushairah session provided an opportunity for members to express their devotion and reflections through poetry in Urdu. The poetry, accompanied by traditional Kashmiri tea, evoked a strong cultural connection and was particularly appreciated by the attendees.

One impactful workshop titled Journey to Ahmadiyyat shared personal stories from recent converts to

Ahmadiyyat. These accounts, filled with trials and triumphs, served as a powerful reminder of the universal appeal of Islam's message. Many members felt a renewed sense of purpose as they listened to the experiences of those who had found peace and fulfilment in Islam Ahmadiyyat.

Another notable session, Cycling Without Age, introduced an initiative aimed at connecting youth with elders through shared cycling experiences. The workshop inspired members to find creative ways to engage and serve the elderly, fostering stronger community bonds across generations.





On Saturday, Ansarullah were blessed with the presence of Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز. Huzoor lead Zuhr and Asar prayers in Main Ansarullah Ijtema Gah and after that graced Lajna Ijtema Gah. Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز, delivered his Address to Lajna, which was televised live via MTA International globally. His guidance, centered on spiritual growth and the role of women in upholding Islamic values, towards the conclusion of his address, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز prayed:

"May Allah the Almighty enable all of us to reform ourselves and to live our lives in accordance with the true teachings of Islam. May all Ahmadi women and girls light up the path leading to the grace and mercy of Allah the Almighty for their children and the rest of society to walk upon. And I pray that may all Ahmadi women and girls live up to the true objectives of Lajna Imaillah to live their lives as devoted and faithful servants of Allah the Almighty. May Allah the Almighty grant you all the ability to do so."

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز then led all attendees in dua (silent prayer).

After the departure of Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز from Ijtema site, evening session of Ansarullah Ijtema started. Sadr Majlis Ansarullah UK delivered an address encouraging members to continue their dedication to the mission of Majlis Ansarullah. His words reinforced the importance of service, unity, and a commitment to lifelong learning.

On Sunday, a panel discussion on Waqfe Zindagi (Jamia Ahmadiyya) A path for my children led by Raja





Burhan Ahmad Sahib, Hafiz Syed Mashood Ahmad Sahib and Majeed Ahmad Sahib, which discussed dedicating one's life to service, particularly resonated with parents in the audience. Members were encouraged to consider this path for their children, focusing on a life dedicated to the service of Islam. This session highlighted the long-term impact of raising children with a vision for spiritual service, aligning with the values of Ansarullah.

4th Session of Ijtema was presided by Maulana Abdul Majid Tahir Sahib, Additional Wakilut Tabshir. After Tilawat, translation and Nazam, Maulana Naseer Ahmad Qamar Sahib, Additional Wakilul Isha'at, delivered a speech on the topic of 'My Righteous Servant – Quranic Guidance and Significance' followed by prize distribution.

A panel discussion on Palestine – A Land for the Righteous was led by Dr. Aziz Hafeez Sahib, Munir Odeh Sahib, Amir Safeer Sahib, and Ataul Momin Zahid Sahib. This insightful session provided historical and religious perspectives on Palestine, emphasizing its significance as a land with deep spiritual heritage. The discussion offered attendees a broader understanding of the situation in Palestine and the role of Muslims in promoting peace and justice.

The Annual Ijtema 2024 food menu for Majlis Ansarullah UK offered a delightful variety of traditional dishes across three days, providing participants with a truly fulfilling culinary experience.

A special thanks goes out to the dedicated chefs and volunteers who worked tirelessly day and night to prepare the food. Their hard work and commitment did not go unnoticed, as everyone truly appreciated the delicious meals served throughout the event. Additionally, Kashmiri chai was served every evening, and mixed tea was always available, providing a refreshing selection of beverages for all attendees.

Thanks are also extended to the volunteers responsible for maintaining high standards of hygiene and cleanliness across the Ijtema venue. The toilets were regularly and promptly cleaned, and the entire arena was kept tidy and spotless throughout the event. These efforts by the hygiene team contributed immensely to the comfort and well-being of all participants, always ensuring a clean and welcoming environment.

MAJLIS ANSARULLAH
UNITED KINGDOM
ANNUAL 2024
IJTEMA
FOOD MENU
FRIDAY
BREAKFAST Channay, Roti, Halwa, Yoghurt
LUNCH Biryani, Raita
DINNER Aalo Keema, Rice, Roti, Gajar Halwa
SATURDAY
BREAKFAST Channay, Roti, Halwa, Yoghurt
LUNCH Aalo ghoast, Rice, Roti
DINNER Palak Chicken, Rice, Roti, Matanjan
SUNDAY
BREAKFAST Paya, Aalo Bhujia, Roti, Yoghurt
LUNCH Aalo Ghoast, Rice, Roti, Zarda
DINNER Langar Daal, Rice, Roti
Kasmiri Chai served every evening
Mixed tea will be served all times
FRIDAY 27 SATURDAY 28 SUNDAY 29
SEPTEMBER





The Ijtema fostered a heightened spiritual commitment, with members gaining new insights from workshops and speeches. The sessions on family guidance, community service, and health and safety equipped attendees with practical advice they could apply in daily life. Strong bonds were formed as members from various regions connected, shared experiences, and gained a deeper understanding of their shared mission under Khilafat.

The Ijtema also served as a platform to recognize and celebrate member contributions. Academic, sports, and service awards were given to those who excelled in Quranic knowledge, public speaking, sports, and volunteer efforts. These recognitions highlighted the dedication of members to both physical and intellectual pursuits, motivating others to actively contribute to the community.





The event concluded with a spiritually uplifting address by Hazrat Khalifatul Masih V.
Hazrat Amirul Momineen arrived at the ijtema gah shortly after 4:15 pm. Huzoor lead Zuhur and Asar prayers. Concluding Session started with recitation of the Holy Quran by Mahmud Vardi Sahib. He recited verses 107–113 of Surah al-Anbiya', after which Dr Azher Siddiq Sahib presented their English translation.
Hazrat Khalifatul Masih V then proceeded to the podium, where he led all present in the Majlis Ansarullah pledge.
Following this, Huzoor invited Munir Odeh Sahib to present an Arabic qasidah composed by the Promised Messiah, along with its English translation. Saikou Gassama Sahib then recited an Urdu poem written by the Promised Messiah, and Javaid Haidar Hameed Sahib provided the English translation of the couplets.
Huzoor then called upon Sahibzada Mirza Waqas Ahmad Sahib, Sadr Majlis Ansarullah UK, to deliver the Ijtema report. Sadr Sahib presented a brief account, highlighting key aspects of this year's ijtema. Next, Qaid Amoomi Majlis Ansarullah UK was invited to announce the Alam-e-Inami prize for the winning qiadat of the year, which Huzoor awarded to Majlis Selsdon.

Hazrat Khalifatul Masih V then returned to the podium to deliver his concluding address.

Responsibilities of Ansarullah in modern society

Huzoor highlighted the challenges posed by modern society, where inappropriate liberalism and vain pursuits are increasingly promoted under the guise of freedom and progress. In such a context, the responsibilities of Majlis Ansarullah – comprising mature and experienced members of the Jamaat – have increased significantly. He reminded the audience that members of Ansarullah must serve as role models, not only for the Ahmadiyya Muslim Jamaat but also for wider society. Huzoor stressed that the atmosphere in their homes should reflect Islamic values, setting an example for their wives, children, and neighbours.
Huzoor emphasised that the Promised Messiah had high expectations of the Jamaat, and through their pledge of allegiance, members had committed to fulfilling these expectations. He urged them to reflect deeply on whether this commitment was visible in their everyday actions and warned that without this, they would fail to discharge the true purpose of their pledge of bai'at.

Creating harmonious homes and good treatment of women

Huzoor spoke at length about the importance of creating homes filled with love, affection, and peace,

explaining that these virtues would flow from the home into society. He shared the guidance of the Promised Messiahas on the respectful and kind treatment of women, reminding the ansar of an incident where the Promised Messiahas had raised his voice slightly to his wife and then spent a long time in prayer, seeking forgiveness and offering charity. This anecdote served to highlight the high standard of conduct expected from ansar, particularly in their homes.

Huzoor urged that their behaviour towards their wives must be exemplary, as this would have a profound impact not only within the home but also on the children and wider family. The Promised Messiah'sas teachings about household harmony were essential in creating a strong, moral Community.

The role of fathers and the impact on children

Fathers, Huzoor explained, bear a great responsibility in the upbringing of their children. He stressed that their conduct and behaviour, particularly towards their wives and relatives, would leave a lasting impression on their children. If children witness conflict or harshness in the home, it could drive them away from the values of faith, leading them to seek comfort elsewhere, which might expose them to negative influences. A father's role is not just as a disciplinarian but also as a spiritual guide who instils love for Allah and faith in the hearts of his children. Huzoor said this is also the responsibility of the khuddam.

He reminded the ansar that the upbringing of children was a sacred responsibility placed upon them by the Promised Messiahas, and it was through their actions and prayers that their children would remain connected to the religion and the Jamaat. Fathers, therefore, must be patient, kind, and forgiving, offering their children a positive, nurturing environment.

The Promised Messiah as said:

"Guidance and upbringing, in essence, is in the hands of God. Nagging incessantly and persisting on a matter beyond reasonable bounds, i.e., to prohibit and rebuke children on every little thing, demonstrates that we are, as if, the masters of guidance, and will be able to bring our children on the path that accords with our own will. This is a hidden form of associating partners with God. My community ought to refrain from such a practice […]

"I pray for my children, and see to it that they follow broad principles, etiquette and teachings; this is all, nothing more. Then, I place my entire trust in Allah the Exalted. The seed of goodness that is present in each of them, according to their nature, will flourish when the time comes." (Malfuzat [English], Vol. 1, pp. 181-182)

Patience, forgiveness, and mutual love

In his address, Huzoor emphasised the need for patience and forgiveness within the Jamaat. He cited the teachings of the Promised Messiahas on the importance of developing tolerance and letting go of grievances. Huzoor noted that holding grudges or escalating minor disagreements could lead to wider social discord and damage the unity of the Jamaat. Forgiveness, he explained, is a virtue that strengthens bonds and helps create a peaceful, harmonious environment, both within the family and in society at large.

The Promised Messiah's as said:

"Take heed and remember that God does not like such behaviour. You who hold a relationship with me—and who do so only for the sake of God—ought to do good to those who do good and forgive those who do evil." (Malfuzat [English], Vol. 1, p. 201)

The Promised Messiah'sas mission, Huzoor reminded the ansar, was based on two overarching principles: the Oneness of Allah and living with kindness and sympathy for others. If members of the Jamaat adhered to these values, they would set an example for the wider world, showcasing the true teachings of Islam.

The Promised Messiah's as said:

"I have spoken many times before about the mutual concord and love that ought to prevail within our community. I have stated that you all ought to remain reconciled and united. This is the teaching that God Almighty gave to the Muslims that you must all remain as one being, or you will lose your stature. The reason that Muslims have been instructed to stand together in Prayer with their shoulders touching one another is to foster unity. The goodness in one person will flow into the next like an electric current. If you are divided and

disunited, you shall be deprived.

"The Messenger of Allah, peace and blessings of Allah be upon him, has said that you ought to love one another and pray for each other even without the other's knowledge. If an individual prays for someone without their knowledge, an angel says: 'May it be so for you as well.' What an outstanding thing indeed! If someone were to suggest that man's prayers are not heard, at least they will agree that the prayers of an angel are accepted. I would like to advise you and say that there should be no discord amongst you.

"I have only brought you two teachings: firstly, to believe in the Oneness of God; secondly, to show one another love and sympathy. Show an example that serves as a miracle for others. This was what developed amongst the companions and it served as an argument to others. Allah the Exalted states:

كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا

'You were enemies and He united your hearts in love.' [Surah Aal-e-'Imran, Ch. 3: V. 104]

"Remember! Unity is a miracle. Remember! Until each and every one of you likes for your brother what you prefer for yourselves, you are not from among my community. Such a one suffers misfortune and trial. He shall not meet a good end. I am about to prepare a book in which all those people who cannot control their emotions will be separated. People fight over trivial matters. For example, one person says that a certain performer jumped ten yards and another person will begin arguing on this point, and this then leads to malice.

"Bear in mind that a sign of the Mahdi is that hatred would be dispelled. Now will this sign not be fulfilled? Indeed it will. So why do you not show forbearance? It is a fact in medicine that sometimes a disease cannot be cured until various other ailments are treated. Through my person, a righteous community will be established, God-willing.

"What is the cause of mutual enmity? It is miserliness, pride, self-conceit, and emotional impulses. I have mentioned that I will soon write a book in which I shall remove all those from my community who do not have a grasp over their emotions, and who cannot coexist with mutual love and brotherhood. Those who act in this manner ought to remember that they are guests for a few days, unless they show an excellent example. I do not wish to be a target for objection on account of others. An individual who joins my community and does not act in line with my objective is a dry branch. If a gardener does not cut it off, what is he to do? A dry branch that is attached to a flourishing one sucks water but cannot become verdant itself. In fact, the dry branch causes the green branch to wither away as well. So have fear. One who does not cure themselves will not remain with me. Since I will provide a detailed explanation of all this in my book, now I shall say a few words in Arabic to fulfil my obligation." (Malfuzat [English], Vol. 1, pp. 220-222)

The dangers of worldly attachment and greed

Huzoor addressed the dangers of becoming overly attached to material wealth and worldly pursuits. He shared the Promised Messiah's teachings on how greed and worldly desires can create a metaphorical hell in this life. Huzoor cautioned that the pursuit of wealth often leaves a person dissatisfied, as materialism can never truly bring inner peace or fulfilment. Instead, it creates an unquenchable thirst for more, which ultimately leads to spiritual ruin.

He reminded the ansar that while striving for worldly success is permissible, it must always remain subservient to the goals of faith and service to Allah. Wealth, family, and status are all trials that must be navigated carefully to avoid becoming veils between man and God. True peace, he explained, can only be achieved by living for the sake of Allah and prioritising the spiritual over the material.

The Promised Messiah's said:

"Now, one ought to understand what hell is exactly. One hell is that which Allah Almighty has promised after death. Secondly, this life also, if not devoted to God Almighty, is also a hell. Allah the Exalted does not concern Himself to save such people from pain and give them comfort. Do not think that a large share of worldly riches, authority, wealth, honour and children can give a person any pleasure, comfort and tranquillity, and that these things constitute an early paradise in this world. Not at all. That comfort, that satisfaction, and that tranquillity which are from among the rewards of paradise cannot be attained through such means. This can only be attained by living and dying in complete devotion to God." (Malfuzat [English], Vol. 1, pp. 273-274)

The importance of the Holy Quran

Huzoor placed great emphasis on the importance of adhering to the Holy Quran, advising members of

Majlis Ansarullah to make it their constant source of guidance. He echoed the Promised Messiah's عليه السلام teaching that the Holy Quran is the ultimate tool for spiritual success and that other religious texts, while important, should not overshadow it. The Holy Quran, Huzoor أيده الله تعالى بنصره العزيز said, contains within it all the knowledge and guidance required for living a righteous life, and it is only through acting upon its teachings that one can attain true success.

He encouraged members to dedicate themselves to studying the Quran and to ensure that their children also form a strong connection with it. Ansarullah, as mature members of the Jamaat, have a special responsibility to lead by example in their commitment to the Quran, ensuring that future generations uphold its teachings.

The Promised Messiah's عليه السلام said:

"If we did not have the Quran, and if these collections of Hadith had been the crowning glory of our faith and belief, we would not even have been able to show our faces to other nations out of shame. I reflected over the word Quran and then it became evident to me that this blessed word in itself contains a magnificent prophecy. The prophecy is that this book alone is the Quran, i.e. a book that is worthy of being recited, and there will be a time when this will be the case even more so than before. In the era when other books will also be recited alongside the Quran, the Quran alone shall be worthy of being recited so that the honour of Islam may be saved and falsehood may be uprooted; other books will deserve to be forsaken completely. This is also the meaning of Furqan (distinction). In other words, this book alone shall stand to distinguish between truth and falsehood, and no other compilation of Hadith, or any other book for that matter, shall be equal in value or stature."

"Now forsake all other books and read the Book of Allah day and night. Truly devoid of faith is the one who does not turn to the Quran and who remains, day and night, engaged in studying other books. Our community ought to become absorbed with heart and soul in studying and reflecting on the Holy Quran and should not let themselves become overly preoccupied in studying the Hadith. It is most regrettable that the Holy Quran is not given the same attention, nor studied, as are the Hadith. At this time, if you employ the weapon known as the Holy Quran, you shall be victorious. No darkness will be able to stand in the face of this light." (Malfuzat [English], Vol. 3, pp. 9-10)

The necessity of spiritual transformation

In his address, Huzoor أيده الله تعالى بنصره العزيز stressed that the pledge of allegiance (bai'at) is not merely an outward declaration but a commitment to undergo a profound inner transformation. He warned that without this internal change, the bai'at would be nothing more than a hollow shell. The essence of the pledge lies in developing a deep love for Allah and showing kindness and sympathy to His creation. Without these qualities, a person cannot truly claim to follow the Promised Messiah عليه السلام.

Huzoor أيده الله تعالى بنصره العزيز urged ansar to reflect on whether they had undergone this transformation and whether their actions reflected the essence of their pledge. The real success of their allegiance, he explained, would be evident in their behaviour and character, as they strive to live by the high standards set by the Promised Messiah عليه السلام.

The Promised Messiah's عليه السلام said:

"Observe the state of the world today. Our Noble Prophet, peace and blessings of Allah be upon him, demonstrated through his own actions that his death and his life were all for the sake of Allah Almighty alone, but then, there are the Muslims of today. If someone is asked whether they are a Muslim, they will respond in the affirmative by saying: 'All praise belongs to Allah.' But the man whose creed they recite was one whose entire life was based on the guiding principle of devotion to God. Yet the Muslim of today lives for the world and dies for the world. Until they finally begin to breathe their last, it is the world that is their objective, the object of their love and desire. How then can such a one say that they follow the Messenger of Allah, peace and blessings of Allah be upon him?

"This is an instance for contemplation; do not consider this to be an ordinary matter. It is not easy to be a Muslim. Do not rest until you develop obedience for the Messenger of Allah, peace and blessings of Allah be upon him, and inculcate a true image of Islam within yourselves." (Malfuzat [English], Vol. 3, pp. 79-80)

Unity and the role of ansar as Helpers of Allah

Concluding his address, Huzoor أيده الله تعالى بنصره العزيز emphasised the importance of unity within the Jamaat. He reminded the ansar that the success of the Jamaat's mission depends on the collective effort of its members. Only through mutual cooperation, teamwork, and shared commitment to the cause can the Jamaat achieve its goals. Huzoor أيده الله تعالى بنصره العزيز urged ansar to live up to their title of نَحۡنُ اَنۡصَارُ اللّٰهِ (We are the helpers of Allah) by working

together with dedication and a spirit of service. Huzoor said:

"When we have called ourselves Ansarullah and have raised the slogan 'نَحۡنُ اَنۡصَارُاللّٰهِ' (We are the helpers of Allah), then we must make every possible effort to fulfil the rights of being part of the Community of the Promised Messiahؑ and being the Ansarullah [i.e., Helpers of Allah]."

He concluded by praying for the success of the Jamaat, for their ability to fulfil the pledge of allegiance, and for the spread of peace and harmony within society. "May Allah the Almighty grant us the ability to transform our own conditions, to strive to bring about a change in the conditions of our children, to keep the environment of our homes peaceful, and to maintain peace in our society. We should be the bearers of peace and security for the world. We should strive to turn this world towards recognising God, to raise the banner of the Holy Prophetﷺ in this world, and to bring the world under the shade of his flag. May Allah enable us to always remain such ansar. Amin."

Huzoor then led the audience in silent prayer.

(Huzur[aa] address summary taken form Al Hakam)

The Majlis Ansarullah UK National Ijtema 2024 was a remarkable event that strengthened members' spiritual, educational, and physical foundations. Through diverse sessions, inspiring addresses, and collaborative activities, the Ijtema reinforced a collective commitment to service, learning, and righteousness. The event's success achieved despite environmental challenges, reflects the unity and resilience of Majlis Ansarullah under the guidance of Khilafat. As members return to their communities, they carry with them the wisdom, inspiration, and camaraderie fostered at this blessed gathering, ready to live lives of faith and service.

Top 5 Region for YOY change

RegionName	%_2022	%_2023	%_2024	AttendanceTrend	YoYChange
East Midlands	25%	21%	27%	↑	30.12%
North West	18%	21%	27%	↑	29.73%
Scotland	18%	16%	20%	↑	26.27%
Wales & South West	39%	28%	32%	↑	13.84%
Muqami (ISL)	50%	55%	62%	↑	13.39%
Total	**29%**	**34%**	**41%**	**Improved**	**20.48%**









Establishing Gglobal Peace through Poetry



Poets for Peace was setup in 2014 to provide a platform to inspire others through a kaleidoscope of poetry that could help to realise the beauty contained within all of our faiths.

Through the leadership of Sadr Majlis Ansarullah UK, Mirza Waqas Ahmad Sahib, Majlis Ansarullah UK held this milestone event which harnessed the power of using English poetry in bringing awareness for the pressing need to establish global peace. Okasha Sami Sahib was appointed as the event chairman and managed the organising committee.













Rahan Shaheen Sahib through his welcome address emphasised the theme of peace and the transformative power of poetry, and also concluded the event by giving hope through the power of prayer. This was followed by a recitation of Chapter 4 verse 136 of The Holy Quran by Imam Naseem Ahmad Bajwa Sahib which was followed by its English translation by Tommy Kallon Sahib.

Haider Hameed Sahib introduced each of the poets and captured an essence of their poetry in his unique poetical style. Haider Sahib initiated 'Poets for Peace' a decade ago and is also the producer and presenter of the 'Poets for Peace' show on the 'Voice of Islam' digital radio.

10 acclaimed poets from an assortment of backgrounds, nationalities and poetical styles took to the stage to provide an assortment of Poetry on the plight of Palestine and the solution in establishing lasting Peace. These included the following: Fareed Ahmad Sahib with his poem titled 'The Darkness of War. Nasar Bhunnoo Sahib with his poem titled 'I can't wait'. Dr Muddassar Rashid Sahib with his poem titled 'Sorrow & Grief'. Dr Farooq Mahmood Sahib with his poem titled 'Spectacle of Light'. Muqbool Khan Sahib with his poem titled 'A Violent End'. A video was shown of Muhammad Sharif Odeh Sahib. Murabbi Mansoor Clarke Sahib with his poem titled 'Al Aqsa is Cold'. Jonathan Butterworth Sahib with his poem titled 'Gaza we weep with you'. Shazain Baig Sahib with his poem titled 'The Internal Revolution'. Kaleem Edwards Sahib with his poem titled 'Buy these Palestinian dates for your mates'. Haider Hameed Sahib with his poem titled 'Children of the Promised Land.'

The Nasir Hall in the Baitul Futuh Mosque was packed with over 200 people, including guests ranging from various backgrounds. The level of poetry witnessed left many guests in deep thought and some quite emotional. The hospitality and very delicious dinner that was served after the event were very well received.







Humanity First raising money and awareness



£700 was raised by donations from the sale of Palestinian dates and Humanity First Honey.

Guests share their emotions after the event with heartfelt words.

	
Paul Scully, MP for Sutton & Cheam	Stephen Hammond, MP for Wimbledon.

The Poets for Peace' show has been running on the Voice Of Islam (VoI) digital radio for a number of years and each of the Poets were interviewed 2 weeks leading up to the event, highlighting their poetical message in the need in establishing global peace.

This poetry event was an exceptional event and the first of its kind hosted by Majlis Ansarullah UK. The event ended positively with guests eager to spread the word and attend the next event.

For further information on the efforts of Poets for Peace visit www.PoetsForPeace.co.uk

To watch the event recording visit:

https://www.youtube.com/watch?v=fX51wR1XBxo